THE NEW CANADIAN

An Independent Organ for Canadians of Japanese Origin

20TH YEAR — NO. 13 SATURDAY, FEBRUARY 16, 1957 TORONTO, ONT.

HANK'S CORNER

By HENRY MORITSUGU

Canadian and American educators returning from visits to Europe often comment that old Europe's youth show greater maturity than their North American counterparts. Europeans are much more aware of world affairs and their country's role in them. As students they have more respect for education and a sense of purpose in life, in contrast to many Canadians who, given too easily the opportunity to further themselves, stumble by exams with a bare passing mark. (Those who fail leave without even tasting the transparent joys of the great myth known as "college life.")

These comments are prompted by the immaturity and apathy much in evidence among university freshmen. In prosperous Canada educational resources are handed on a platter to most high school graduates, for their parents have saved hard-earned dollars to send their progeny to college. That the worse abusers of this opportunity flunk out is a saving grace in terms of omitting unnecessary efforts to teach them in senior years, but the rate of failure is a credit to nobody. Here is one reason for the decline in prestige of education and of our educational system. It's no wonder that financial aid from government, industry, and other sources is slow.

A basic reason for the advanced maturity of the European student is the fact that he has seen world war on his doorstep, with all the implications of such a crisis period. The Canadian counterpart has never known fear or poverty, living in a period of economic expansion. "Security" means nothing to the 25-year-old Canadian, as a Globe and Mail editorial points out this week, for he has never known insecurity. Unfortunately, his unbounded confidence may not be so firmly based as he thinks. Perhaps Canadian youth of the 1950s need an immediate crisis of 1929 proportions, or World War II with a Canadian battlefront to shake them out of their apathy.

The creed of mature, independent thought must be spread throughout our society, and this could begin with an awakening of interest within the halls of learning. At the high school level teaching must strive to draw out of students their capacity to think as mature young adults so that they may reap the maximum benefit from the educational opportunities ahead of them.

IS OUR SOCIETY DECAYING?

Without great distortion, the picture can be extended to show regressive trends in North American society. U of T president Dr. Sidney Smith decries a growing "cult of mediocrity." The sense of values is material and individual success is measured in terms of conformity with the group.

The result is a wide-spread apathy. In the field of politics, for example, an indifferent citizenry won't protest against breaches of the parlimentary form of government or invasions of human compassion and dignity. (Picture Mr. Howe ramming a bill through the House of Commons with his own brute force, or Mr. Pickersgill laying down his law to prevent a Canadian from adopting a yellow-skinned orphan child.) Who will fight for those rights and privileges guaranteed by democracy? Not the apathetic society whose roots are taking hold. And government is only one of the features of our way of life endangered.

For the Nisei, trying with Dr. Hayakawa to attain a racial unconsciousness, the problems seem compounded. Yet, conversely, the confusion makes things easier, for the important thing is that the individual find himself and be himself. In the attempt to get away from things Nisei, we court the greater danger of conformity in the outside group. Let's strive to be ourselves and avoid the midway stages of mediocrity.

These skilled chick sexors, shown with S. John Nitta, General Manager of the American Chick Sexing Ass'n., Landsale, Penn., comprises the first group of a total of 40 scheduled to arrive from foreign countries on a temporary basis due to the shortage of expert chick sexors in the United States.

Winnipeg Consulate Covers Three Provinces

WINNIPEG, Man.—The Consulate of Japan, which was temporarily located at the Royal Alexandra hotel, was officially opened on Feb. 1 in room 301 of the Tribune Building, Smith and Graham Ave., Winnipeg 1, Man. New telephone numbers are 93-1226 and 92-2145.

The consulate in Winnipeg covers Manitoba, Saskatchewan and Alberta, and also the Northwest Territory, and three counties in Ontario adjacent to Manitoba, Kenora, Rainy River and Thunder Bay districts.

NISEI FEATURED IN CHURCH PAPER

Featured recently in the United Church publication, The Canadian Girl, was Jitsuko Sada of 210 Lauder Ave., Toronto.

On a two-page spread titled Career in Color, the article on Jitsuko or Dickie as she is called described her job of creating film strips used for supplementing the United Church groups.

Dickie is the daughter of Mr. and Mrs. Taneji Sada, and is a member of the Queen Street Nisei congregation. From Vancouver, the Sadas moved with the evacuation to the sugarbeet fields in Raymond, Alta.

A VISIT TO OTTAWA AND ITS OFFICIALS

By KEN MORI

I did not think that a trip to Ottawa, the capitol of Canada, would be much of a pleasure, particularly during these nasty days when the city, surrounded by rivers, would be very cold. But I thought that if I with a group (The Canadian Ethnic Press Club), I would have a chance to see and talk personally to some of the more prominent people, whom I would in all probability not be able to meet as an individual.

There were 38 members in the touring party, including four women. I was the only person of Oriental origin. This fact gave me an advantage over the others in that wherever I went, many of the people would give me a second glance and approach for an introduction. On noting the identification card on my lapel, they would smile and say, "Oh, so you are Mr. Mori," and they would shake my hand warmly.

During my stay at the capitol, it seemed to me that the prominent politicians and dignitaries who shook my hand gave it an extra squeeze as if to encourage me in mixing with and being one of the group.

On my return to the office, my colleagues asked, "Did you enjoy the trip?"

"Of course I enjoyed the trip. But I also educated myself more." I learned how to go about contacting or approaching the high officials of the government, and saw how other national groups conduct their business with these officials.

I am grateful that the Ethnic Press Club has given me the opportunity to see and talk with the Governor-General, the Prime Minister and his cabinet, the leader of the opposition, the MPs and the leader of the Canadian Congress of Labor—people whom I would otherwise seldom have a chance to see.

PM ST. LAURENT RECOGNIZES IMPORTANCE OF ETHNIC NEWS AT RECENT PRESS VISIT

Ken Mori of The New Canadian was among the 38 members of the Ethnic Press Club from Toronto and Winnipeg who visited Ottawa last Monday and Tuesday.

The club, representing 28 foreign language publications, submitted a brief suggesting that exhibitions should be sent abroad to explain Canada in countries from which immigrants are wanted. It also stated that integration is based on proper information, and the foreign language press is an important link in that process of integration.

Editors and publishers representing the club met Prime Minister St. Laurent and members of his cabinet. He mentioned that he was of mixed origin (Irish and French), but that he has never been at a disadvantage because of it. He advocated that all the different nationalities should endeavor to contribute their own unique cultures to Canada, and stated that he recognized the importance of the ethnic press and expressed the hope that it would remember its responsibilities along with its freedom of expression.

A luncheon was held for the group by Minister of Citizenship and Immigration J. W. Pickersgill where the members met with Minister of Public Works R. H. Winters, Minister of Finance and Receiver General W. E. Harris, CCF leader M. J. Coldwell, and Liberal member for Davenport, Toronto, P. Hellyer.

A tour of the city was made on Monday afternoon, followed by introductions to Governor-General Vincent Massey at his official residence. In the evening, a cocktail party was held by the club for the officers of the Canadian Labor Congress.

On Tuesday, the Ethnic Press Club members met members of the opposition separately, including J. G. Diefenbaker (Progressive-Conservative leader), who stated, "There is no such thing as a majority race in Canada. Everyone of them is a minority. All these minority groups which make up Canada will contribute their artistic backgrounds to make a unique Canadian culture, and as one, Canada will march forward as a greater country."

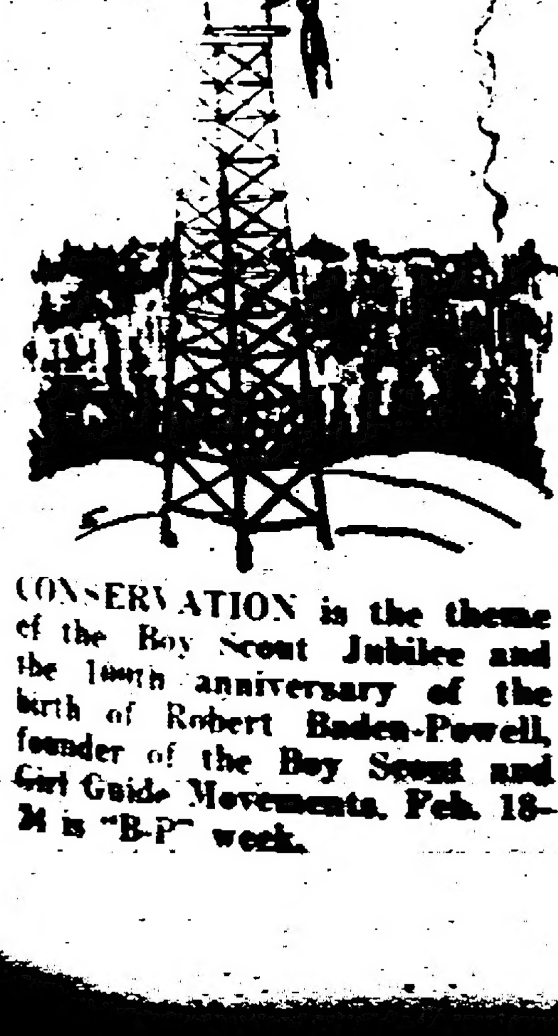
CCF leader M. J. Coldwell pointed out that in spite of some defects, Canadian parliament is, in his opinion, the best institution in the world. He mentioned that the CCF stand advocates greater social reforms as started by the founder, J.S. Woodsworth.

The group also met Social Credit leader Solon Low, who stated that his party believes in private enterprise and freedom of the press, and also its responsibility. He specifically commended the Japanese Canadians in Southern Albert for their industriousness and clean living.

HAIRDRESSER Mr. LAWRENCE WINS

EDMONTON, Alta.—Mr. Lawrence (Iwasaki) of the Ritz Hotel Beauty Salon was the recent winner of the Master's Award first prize at the Hairdresser's Convention in Edmonton. He also acted as a judge and demonstrater at the show.

Mr. Lawrence hopes to compete in New York at the International Show in March. He was a guest writer in the Canadian Hairdresser February issue on Style Trends for Hairdressers.



CONSERVATION is the theme of the Boy Scout Jubilee and the 100th anniversary of the birth of Robert Baden-Powell, founder of the Boy Scout and Girl Guide Movements. Feb. 18-24 is "B-P" week.

Road With Many Turnings . . .

By TAKASHI OKA

In the Christian Science Monitor

When Tanaka San of Tokyo invites his friend Suzuki San to his home for the first time he is, of course, careful to give explicit directions.

"Sakura Shinmachi is the name of the streetcar stop where you should get off," Tanaka San will start off. "You will see a garage with the sign 'Komazawa Taxi' at the corner of a road that runs at right angles into the street you've been traveling on.

"Walk down this road, past the post office, the fishmonger, the soy sauce dealer, and the geta (wooden clog) shop, until you come to a fork.

"Take the right fork, and you will go up a slight incline. At the top there's a gray stone Western style house and the road will turn to the left. At the first corner beyond the turn, go right into a narrow lane. My house is the thirteenth from the corner, just beyond two big red pine trees. It's a little way back from the street, and you'll have to go through a bamboo gate with my nameplate on it.

"Of course, if you should happen to get lost, ask any one along the way where the house of Mr. Tanaka with the plain tile roof is. There's another Mr. Tanaka, an artist, right near me who has a thatched roof on his house. He's quite well known, and most people would probably direct you there."

* * *

Suzuki San, who has paid numberless first visits to numberless friends, will nod sagaciously, and will probably do quite well until, at the very last corner he makes the wrong turn and, after walking quite a bit further than he expected to, ends up right back on the street car line from which he started.

But when Tanaka San happens to run across an American acquaintance, he is at a complete loss as to how to direct the uncouth fellow, who is impatient with all these forks, fishmongers and turns, and insists on knowing Tanaka San's street number.

It is the American's turn to be shocked when he discovers that Tanaka San's street has no name, and that while Tanaka San does have a number, he shares that number with six other families who live in the same block.

* * *

With their great sense of order and systematization, the American occupation authorities, when they arrived in Tokyo in 1945, promptly assigned names to all of the city's prominent streets, labelling some streets from A to Z and others from one to umptyumph.

Because of the numbers of Americans who remained either as security troops or as civilian officials after the Occupation was formally terminated in 1952, the street signs were allowed to stand for the time being. But the Japanese, sensitive to their regained independence, have been careless about replacing the bright yellow painted signs as they decay.

To Americans and other foreign visitors, the result, at first, is utter chaos.

But as they continue in residence they begin to recognize all the little landmarks that make giving directions such a joyous ritual in Tokyo—the pharmacist at the first corner, the big pine tree at the second one, the telephone pole that has a transformer on it at the third, the stone gates with tile name plates on it at the final one.

And, if they are not careful, they may find, even after their return to New York or London or Paris, that they are telling their friends, "Be sure you turn at the second lamp-post beyond the barber shop. You can't miss it. . ."

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The Sportspace . . .

Uyeda Wins Tough Round in Ont. Match, But Loses

Tosh Uyeda after surviving a very tough first round in the Ontario Badminton championships against fellow Strathgowan member Pete Sloane 15-6, 13-15, 15-10, lost out in the second round to J. Crichton of Boulevard 15-11, 15-9.

Kay Ogaki and Toshi Takasaki lost to Wood-Rector of Strathgowan in the first round.

Next Tuesday, All Nations A take on Christ Church in a home game. Wednesday, Feb. 27, All Nations meets Metropolitan. Although the Nisei are out of running for the championship now that Metro leads the pack, a win for All Nations would tie Metro with Christ Church; it should be an exciting game.

Tad Miura who has been out with injuries has been coming along fine, so All Nations should present a good team.

KEG NEWS ACROSS CANADA

VANCOUVER JCCA (Feb. 2): Tad Kitagawa broke men's high triple with 853 Shig Niwa 830 (313), Jim Nishimura 767, Kaye Inouye 724, Sho Tabata 712 (314), Sam Sugie 701. Asako Nomura 648. Josie Matsuba 626 (311), Irene Sugie 625. —J.N.

* * *

HAMILTON (Feb. 9): Tosh Hashimoto's team which led from the start of the season was finally overtaken by Roy Honda's five; Art Ito led with 717, Jack Yokoyama 716, Tad Kitamura 704, Ko Kadonaga 704. Spare bowler Sets Nishimura topped the ladies with 664, followed by Sachi Hashimoto 641, Connie Kosugi 605, Jean Ogawa 604. —Kayo

* * *

KELOWNA (Feb. 10): "Chief Jim Kitaura topped the high-flying Kelowna Keglers with a high triple of 797. Mit Koga 756 (200), Coke Koyanagi 739 (315), Tubby Tamagi 713 (331), Johnny Uemoto 712 (302), Harry Tomiye 706, Suey Koga 702, Carol Terada 579 (250).

Capt. Suey Koga's second-place Pinheads set a league record in high triple and single with 3393 (1229-1239), breaking the previous high single of 1220 twice. Pinheads consist of Little Tom Tanemura, Carol Terada, Johnny Uemoto, Tubby Tamagi and Capt. Koga.

Three teams share league leadership with 41 points—Rhythm Rollers, Railbirds and Doodlebugs, followed by Pinheads 37, Hiballs 35, Alley Cats 28, Zig Zag 25. —Genny

* * *

NISEI MAJORS (Feb. 8): Husky Iida 811 (309), Kaide Shimizu 791 (316), Geo. Masuda 747, Aki Furukawa 736, Ace Fujibayashi 730. Top averages: Husky Iida leads with 241 altho Singy Suefuji leads officially with 236 since he has bowled in more games. Tak Nishino 235, Shig Nishikawa 233, Harry Inouye 231, Mas Isoshima 230, Aki Furukawa 230. —Terry

MIXED MAJORS (Feb. 10): Kaz Kuroda 843 (303), Terry Hatanaka 761, Mas Isoshima 775, Bill Clarke 720. Gloria Nishimura 685, Rits Sugimoto 677 (330), Hitomi Noda 674 (291), Joan Sora 615, Mary Yonekura 607, Pat Kamino 602 (313).

* * *

TYBS (Feb. 10): Sam Ito 686 (314), Hideo Baba 857 (368), Tad Nishimura 720 (268), Kunio Suyama 716 (268), Jack Watanabe 711 (320), Ross Kawabata 711 (392), Roy Murakami 675 (252). Tomo Goto 707 (242), Haru Murakami 693 (325), Chris Shiozaki 662 (276), Jean Hori 642 (277), Amy Sawada 640 (239).

* * *

RECSOCRATIC (Feb. 10): It was an off day but Shig Mitsuki rolled a respectable 761 (285), Roy Chiba 728 (284), Min Nagata 676 (298), Ets Ando 671 (284). For the ladies Gloria Nishimura was tops with 694 (293), Marge Nakagawa 618 (230), Pat Sano 595 (245), Amy Matsubara 595 (215).

* * *

SUNDAY 10-PIN (Feb. 3): Roy Nagamatsu 556 (194), Yukio Ode 539 (191), Frank Kitazaki 525 (192), Sab Kubota 516 (189), Jim Morito 503 (174). Kay Nishina 441 (193), Jeanne Akaye 429 (172), Minnie Toyota 407 (159), Jeanne Nitta 406 (158). —K.O.

* * *

WEDNESDAY 10-PIN (Feb. 6): Kaide Shimizu 585 (211), Scotty Amemori 552 (198), Jack Watanabe 544 (191), Kayo Shigetomi 541 (193), Geo. Shiozaki 541 (199), Mori Higa 532 (221), Joe Tsujimoto 527 (191), Moza Matsumoto 523 (206), Tad Tanabe 522 (184). Red Cap Winner: Roy Tanaka. —Joe

* * *

FRIDAY 10-PIN (Feb. 8): Jack Watanabe 591, Jim Burns 559, Geo. Kubota 545, Mori Higa 544, Porky Ito 537, Wally Iwamoto 531, Lefty Nakamura 530, Joe Ito 528, Joe Tsujimoto 527. Nancy Ikebata 552, Joyce Bando 523, Mary Ebata 477, Joyce Morita 434, Tye Yamamura 428.

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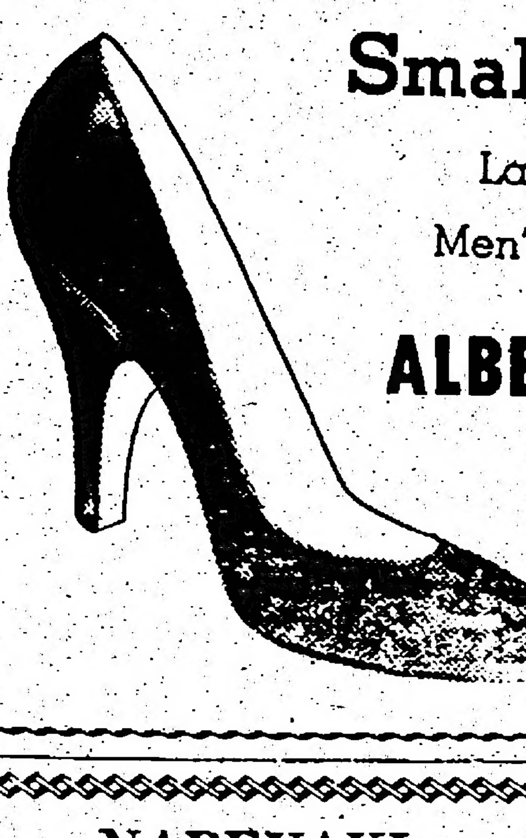

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和蘭（おらんだ）はやし（卅四）

山手樹一郎

「これ、その方か。この娘を江戸へ連れて行つてやるというのは」

役人ははじめからわかり切つていることを、わざとじろりとそつちを見ながら聞く。

「へい、手前でございます」

「念のために聞くが、その方はこの娘光とどういう関係の者か」

「関にどうという引つかかりの者じやございませんが、手前は江戸浅草馬道で口入れ業を営んでおります八兵衛と申す者で、この娘さんの父親兵衛さんに頼まれてこんどこの娘さんの奉公先をお世話致しましたんで」

「口入れ業というと俗にいう女衒（ぜげん）か」

「へ、へ、へ、御冗談で。手前はまじめな口入れ業でございます」

ぬけぬけといつてのけるあたり、この四十男は相当の代物らしい。が、女衒は関所を通さぬという掟はないのだから、役人もこれ以上とがめだてすることもできない。

「口入れ業八兵衛。娘はまだ世間なれぬ者のように見うける。道中ずいぶんいた[illegible]」

「へい、それは[illegible]大切に[illegible]人さまの娘さんをおあずかりして行くのでございますから、き[illegible]

でございます」

「通れ」

心なしか、八兵衛に連れられて関所の門を出る十六娘の目には、涙が光っているように思われた。

街道はやがて逆さ富士をうつす青い芦の湖に別れて右へ折れ、道は少し上りになる。

「ふん、木つ葉役人が威張りくさつていやがる」

関所の門が見えなくなると、八兵衛は急に吐きすてるようにいつた。

「お光、お前が泣きつ面をしているからいけねえんだ。もつとしやつきりとして、これから江戸見物にでも行くような、たのしい顔ができねえものかな」

「はい」

「道もこれからは下り一方で楽だ。今夜小田原の旅籠へ着いたら、役人に申しつけられた通り、きつといたわつてやる。もういいかげんに家のことは忘れなくちやいけねえぜ」

「はい」

「第一、一度あの関所を通つてしまえば、こんど三島へ帰る時は手形がいるんだ。入り鉄砲に出女といつてな、女が三島の方へ出るのは、ことにやかましい関所だ。もう逃げようなんて不心得を起したつて駄目だぜ。それより、これから江戸へ行つて、みんなに可愛がられるようにせつせと働いて、一日も早く年季をつとめあげるように心がけた方がお前の得というものだ」

「はい」

お光はなにをいわれてもただはいはいと答えて、そつと涙をふいている。

「お前は娘柄がいいから、江戸の水で半年もみがきこんだら、見ちがえるような女つぷりになる。おれはそれをたのしみにしているんだ」

「あのう、小父さん、あたしは浅草の小間物屋さんへ御奉公にあがるんですね」

お光はなにか不安そうだ。

「そ、そうだとも。小間物屋さんよ。小間物屋つて商賣には、きれいな看板娘が入り用なんだ。女物を賣るのが、商いなんだからな」

「杜庵どの、いいお天氣だな」

うしろから関平が、のんびりと聲をかけた。びつくりして振りかえつた八兵衛は、

「ああ、さつきお関所で見かけたお武家さんですね」

と、それでも目端にかけていたらしい。

「うん、木つ葉役人どもは威張りくさつていかんな」

「人が悪いねえ、旦那は聞いていたんですかえ」

八兵衛は用心深く苦笑いをする。

結婚御挨拶

山本辰男
小林すみ子

右兩名儀謹て晩市の内山健六氏御夫妻の媒妁により婚約中の處十二月廿二日晩市佛敎會に於て生田開敎使司式の下に結婚式を擧げ引續きゴールデン・ドラゴン樓にて些か披露の宴を催しました節は御多用中御臨席の榮を賜り且過分の御祝儀祝品並に祝辭祝電等を戴き御芳志の程有難く厚く御禮申上ます。尙今後共若き兩人に對し一層の御交誼と御指導を賜り度く略儀乍ら紙上を以て御禮旁々御願い申上ます

[illegible]　山本　勇
[illegible]子
ステヴストン　小林　源男

謹告

故夫 慶一（五〇歳）儀昨年秋發病、入院手術の結果惡性の胃癌にてローヤル・コロンビア病院にて治療に專念せしも二月四日午後四時廿分藥石も効なく遂に仙天、八日午後一時よりポーエル葬儀社に於てマクウイリアムス牧師司式の下に告別式執行の際は降雪、酷寒の折にも拘らず遠近より御參列下され其上御芳志や供花弔辭弔電等を賜り故人生前中皆樣より寄せられた御厚情と共に私共一同深く感謝致して居ります。甚だ略儀乍ら紙上にて厚く〱御禮申上ます。

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在日本　母　木村キミ
義弟　三木　實
同　　進
　　　スミ子
親族代表　木下　保
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　　　　　他一同
友人代表　大林初三
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サレー合同教會信徒代表　西畑二郎
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セント・アン教會
二月十七日　午前十一時
一、二世合同禮拜
「日本人の特徴」　フレッチャー師

トロント佛教會
二月十七日(日)午後二時
日曜禮拜
法話　補教士

日系人合同教會
クイン街西七六五
二月十七日　午前十一時
日語禮拜
「土の器にこの寶」　清水牧師
◎日曜學校　午後二時半
◎聖書と祈りの會　水曜日午後八時

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ウィニペッグの領事館事務所決定
管轄地域も平原三州ほか廣範圍

昨年十二月末開館して、ロイヤル・アレキサンドラ・ホテルに假事務所を設けていたウィニペッグの日本國領事館は二月一日から

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に移轉した。そして領事館の管轄地域もマニトバ、サスカチワン、アルバータの三州とノースウエスト・テリトリー及オンタリオ州西部のマニトバ州境に接するケノラ、サンダー・ベイ・レイニー・リヴアー三カウンターときまつた。

柔道家やダンス選手が訪日

【横濱時事通信】英國の豪華船チューサン號が八日觀光客百九十二名を乗せてロンドンから入港したが船客の中には三度目の日本見物という元英上院副議長オハーガン卿夫妻や講道館の嘉納館長に招かれて二年間の武者修業に來日した柔道三段の一九五五年度ヨーロッパ選手權大會優勝者ステプトー君(二十八)、一九五五年の全ヨーロッパ社交ダンスのチャンピオンであるマクダレンガーさんと、パートナーのペミーさん等が加つている。

●濟生會理事會　二月十八日(月)午後八時から寄會社交室で開かれる。

移民と就職問題
國際協會で廿八日に討究會

大トロント國際協會というものがトロント市ジャーヴイス街四一五にある。この團体は社交、リクリエーション、文化、教育の部面で元からいるカナダ人と新來のカナダ人(移民)との關連を調整統合することを目的としている非政治的な機關であり、新來移民に對する世話や、教育その他いろいろと活動しているが、來る二月二十八日(木)午後八時から前記のジャーヴイス街四一五において、移民と就職問題について討究會を開くことになつた。辯士は勞働會議の△副會長アーチャー△敎育部長ウエイスパック△人種問題委員會幹事ブラムの三氏で、「組織勞働者と移民」ということを中心にして討議する。

「城ヶ島」を陸つづきに
五七五米の橋で

【三浦發】北原白秋の「利休ねずみの雨が降る」でなじみ深い神奈川縣三浦市三崎町の城ヶ島と、三浦半島を結ぶ橋が來月から着工される。これまで同縣三崎港修築事務所で計畫を練つていたが、國から七億圓の長期融資をうけ、城ヶ島大橋(假稱)と、これにつながる新道路をつくり、島の開發と觀光に役立てることになつたもの。設計によると、三崎町向ケ崎大椿寺山から城ヶ島白秋の碑の上を通つて、同島遊ヶ崎にいたる橋の全長五百七十五メートル、幅十一メートル、中央部二百七十五メートルは鋼製ボックス・ガーダー(箱型)で水面からの高さは二十一メートル、大型漁船も樂に通れる。この橋と横濱—三崎間の國道を結ぶ道路は、幅十メートル餘りで約二千百メートルが豫定されている。完成は三十四年早春の豫定だという。

トロント日系聖公會企畫部新設

トロント聖公會日系人部では一月廿七日の總會に於て名稱をトロント日系聖公會と改め又新しく企畫部を設けることになつた。今年度の役員は次の諸氏と決定。△ミニスター・ワーデン角利顯△ピープルスワーデン林初太郎△記録書記川尻岩一△會計第一部佐々木茂、第二部壽美長市　第三部萩野林藏、第四部水谷儀一郎△監査役松林幹一　山村政喜△企畫部長角利顯△部員林　佐々木　川尻　萩野　水谷　山村　松尾千代次△傳道部長春原順一△部員青木爲雄　門永友次郎　森次止春　塘見健吉　西岡榮次郎　松林幹一　木下善　△訪問部長平松豐志△部員角伊勢松　高島利治　壽美長市　外川二郎　鹿島コー司　森田覺三　竹中德二郎△ロッキー以東日系人傳道委員會代表林夫人　青木

如月クラブ總會

如月クラブでは二月二十四日(日)午後二時から元松尾スタジオで總會と親睦會を開催する。

青柳會追悼法要

トロントの青柳會では二月十日(日)午後四時から佛教會室に於て先亡者供養と總會を開き夕食を共にする。

先亡者追悼法要

トロント佛教護法會主催で三月三日午後二時から先亡者追悼法要と三月の祥月法要が開かれる。

●晩市佛教會の役員中に世話人として西澤定次郎氏を追加。

人事消息

■婚約

▲モントリオルの松下五郎氏(松下準次氏弟)と池上三男氏夫妻長女絹子ケイさんは坂本實、早川金司兩氏夫妻の世話で二月二日池上氏宅で婚約披露した

■結婚

▲オールダーグローヴの山本勇氏夫妻息辰男氏とステヴストンの小林源男氏夫妻息女すみ子さんは内山健六氏夫妻の世話で十二月廿二日晩市佛教會で生田開敎使司式の下に結婚式を擧げゴールデン・ドラゴンにて披露した

■死亡

▲ノース・サレーの木岡慶一氏(五〇)は二月四日新西院のロヤル・コロンビア病院にて死去、八日ポーエル葬儀社でマクウイリアムス牧師司式で葬儀を執行

▲ト市の中島光雄氏(七四、廣島出身)は十三日午后二時クイン・エリザベス病院にて中風で死去、通夜は十五日行われ葬儀は明土曜午后三時よりクイン街台同教會で執行される

■案内

▲エグリンウウド・ショップでは近すくヒナ祭の用意にヒナ人形を取揃わて賣出している

首都を訪れて（一）

森　研三

△ぐるりと川にかこまれて寒さのきびしいいまごろ、オタワ訪問はさして有難い旅行とは思えなかつたが、ひとりで行けば會つてもくれない人たちに、團体で行けばなんとか都合をつけて會つてくれ、話しするチャンスも與わられようというわけで、誘われるままにエスニック・プレス・クラブの首都訪問に加わつた。

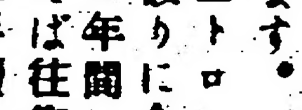
△婦人四名を交えた總數三十八名の外國語新聞責任者に交つた東洋系人は私一人だ。どこへ行つても、どんな催しに出ても目立つた存在となり、それだけ得をしたかも知れぬ。なかには、「あらッ」と眼を向けなおしてみる者もあるにはあつた

△そして微笑しながら近よつて來て胸につけた「バッジ」をよんで「オー・ミスター・モリー」と手をさし出して歡迎してくれた。オタワ滯在中、自分の氣のせいかと思われるが、いわゆる政界の大立物に會つて握手する場合、とくに力をいれて「その調子、その調子」と激勵してくれるような温か味を感じた。

△新聞社に歸つてから、「旅行をエンジョイしたか」と聞かれる。もちろんエンジョイしたが、、それ自分をエリュケートして來た—大いに勉強になつたと答えている。これは本音だ。プレス・クラブの幹部連中がどのように物事をおし進めていき、政府首腦者にどんな態度で接するかということも勉強の一つであつた

△それから、總督、首相はじめ閣僚の面々、議員、そして反對各黨々主らやカナデアン・レーバー・コングレスの首腦者などに直接會つて話しを聞いたり、話しかけたりしたことも滅多にないことで、これまた大いに與わられるところがあつたと思うのである。

△朝早くからぎつしりつまつた日程だつたが、どこに行くにしてもちやんとドイツ製カーのヴォッスワゴン小型バス四台が往きと歸りを待ちうけて便利をはかつてくれたが、これはヴォックスワゴン社には大きい宣傳となつたことに違いない。それと同じく、シーピーアールも往復の客車一台をわれわれのために無料提供してくれたので、案外のんびりした旅行ができて有難かつた。



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雜錄 二人の先達(四)

梅月生

故鈴木悦氏と永澤六郎氏

鈴木さんが電話をとりあげた。（ナンバー・プリーズと交換手が言つていた頃のことだ）

「ハイランド・一九九」

（林屋でございます）と尾崎さんの聲が聞れてくるようだ。

「テンドン一つ」

「僕、鈴木」と言わないでも林屋さんの方では承知している位に、「民衆」時代の鈴木さんは、殆ど毎日のように晝飯にはテンドンを注文していた。恐らく、尾崎さんの前に林屋を經營していた人の時代から、この「ハイランド・一九九」と「テンドン一つ」は毎日のように聞かされていたことであろう。民衆社その他の電話番號は忘れてしまつたが、この林屋の電話番號だけは覺えやすいせいでもあるが未だに耳の底についている。去る十二月にトロントの銀座カフエーでテンドンを食べてから右のことを思い出し、この話もこんな書き出しで始めるつもりだつたほどである。

そんなにも鈴木さんはテンドンが好きだつたのであろうかというに、必ずしもそうではなくて、晝の辨當としてはテンドンは簡單だつたからという位のことであろう。私は結婚するまでの前後殆んど十年間、鈴木さんのところに同居して同じカマの飯を食つて來たのであるが、その間には時々コックもした。「勞働週報」が第一回の新年號を發行してから、俊子さんがニューヨークにいた友人小橋さんのところに遊びに行つた。その留守中に私は石井嘲骨から、ポーク・ソーセージはフライする前に一度熱湯を通すとエグ味(？)が取れてうまく食べられると敎えられたのでその通りにやつてみたら鈴木さんは、これはうまいと大喜びだつたので一晩おきには簡單にできるこの手を用いたが、又かとは言わずに滿足してくれた。御手洗君が退社してから俊子さんも民衆社に來て働いていたから夕食に餘り時間や手のかかるものは作らなかつた。シチューはプロテイン、ファット、野菜というように人体に必要なあらゆるものを含んでいるから食べ物としては最上だ、と講釋したことがあるのは「理學士」永澤さんからの請賣りだつたかも知れない。

その永澤さんが、鈴木君は草花の名前なんかよく知つていると感心していたこともある。一と頃は百姓になることを本氣に考えていたようである。「新らしい村」の武者小路と友だちだつたことや、トルストイのあの尨大な「戰爭と平和」をほんやくしたりしてトルストイにあこがれたり、ルソーの「ざんげ錄」を大杉榮が英譯から日本譯にしたのを原書と照らし合せてもよいかと言つたら大杉が、それは御免だと言つたと話していたことがあるところなどを考え合せると、鈴木さんも「自然にかえる」ことには、いつも心を動かされていたのであろう。家の裏にあつた貧しい庭の草花の手入れや草取りも好んでしていたものだつた。

ヘネーで「晴耕雨讀」の理想に生きようとし、少し落ちつけたら詩を讀んで樂しむことを念願していると言つていた井上次郎さん（この人がやはり早期の早稲田出身だつた）に大いに感嘆羨望して、その後に從うことを考えたこともあるようだが、それは勞働組合運動のために果せなかつたのである。その後、ピース・リヴァーに「同志」とともに入殖することを考えたか、人にすすめるためにか、あの方面のことを調べたこともあるが、これも實現までには行かなかつた。

外國語新聞の重要性認む

サン・ロラン首相が外語紙記者團會見で挨拶

トロントおよびウイニペッグ外國語新聞のエスニック・プレス・クラブ一行三十八名は、去る日曜午後四時シーピーアールの特別好意による專用客車でオタワに向い、十一日、十二日の兩日にわたつて多忙な日程を終え十三日朝無事歸着した。ニュー・カナデアンからは森記者が一行に加わつた。

△十一日(月)午前、議會記者團と交歡後、モダンな日刊新聞社「オタワ・シチズン」を見學、正午すぎ首相室にサン・ロラン首相を訪れ、ピッカースギル移民相も立會い、一人一人と握手して紹介され、サン・ロラン首相は「兩親は佛系とアイリッシ系で自分はミックスした人種といわるわけであるが、そのことは自分になんらの障害とならなかつたことはない」と、各人種はそれぞれ特有する文化をもつてカナダの文化に更に寄與して貰いたいと述べ、外國語新聞の果しつつある仕事の重要なことを認めているし今後とも言論の自由に伴う責任を自覺してまい進されんことを希望すると結んだ。首相にブリーフ提出後記念寫眞をとつてから、議事堂の一室でピッカースギル移民相招待のランチョンにのぞんだ。ウインター、ハリス兩閣僚のほかシーシーエフ黨主コールドウェル議員、トロント市選出自由黨議員ヘリエー氏らも加わつた。午后市内觀光を終えて五時、カナダ總督邸でマセー總督に面接を許され、一々紹介されてたのちカクテルの饗應をうけながら約半時間、總督をかこんで歓談、記念撮影をして辭し夜はホテルでエスニック・プレス・クラブがカナダ勞働會議首腦を招いたカクテル・パーティー。ジョードワン會長以下組合幹部數名が出席した。

各野黨主と別個に會見す

△十二日(火)午前中は議事堂内ホールで各野黨々主らと別個會見。まず進歩保守黨主ジョン・デイフエンベーカ氏と會い「カナダには多數民族というものはないみんなが少數民族であり、その寄合世帶によつてカナダを力強く築きつつある」と、進保黨がカナダ市民權人權などにいかに奮鬪してきたかを説き、次いで別室でシーシーエフ黨主コールドウエル議員と會見して、「缺點はないことはないがカナダの議會制度にまさるものはない」ということから、社會的改善のためシーシーエフがとつて來た徑路を力強く語つた。同席したウ市選出ザフリチニー議員(シーシーエフ)も一同に挨拶を行つた。最後に社會信用黨々主ロウ氏に會い話を聞いたが、カリブー地區選出レーボー議員(社信)も同席して挨拶した。反對黨主らとの會見を終つてから午後二時半より一時間あまり議會傍聽後「オタワ・ジャーナル紙」を見學、夜はホテルでプレス・クラブ主催の政界有力者および移民省關係者並びに勞組幹部を招いてのカクテル・パーティー。終つてピッカースギル移民相招待の晩餐會にのぞみ十一時發列車で歸路についた。

ブリーフの内容

ト市内廿八カ國語の新聞を代表するカナデアン・エスニック・プレス・クラブが、サン・ロラン首相および各閣僚に提出したブリーフの主なる點は次の通り。

一、新カナダ人の融合―ハリス前移民相が二年前、われらの會合に出席された際、エスニック・プレス(外國語新聞)が存在しないとすれば、政府がそれを設けなければならない立場に置かれると私は考わる―従つてオタワ政府がその存在を認めるよう望んでやまない

一、新來カナダ人(移民)の融合と外國語新聞の役割―移民は言語上の點でます母國語の新聞でカナダのニュース、習慣、風俗等を知ろうとするのは當然であり、この狀態は新移民がふえるにしたがつて今後も續くものであり、外國語新聞の責任はますます增大していることを自覺している

一、カナダの將來と外國語新聞の貢獻―ゴードン報告にもある通り、カナダは今後も移民がどしどし入るが、カナダの事情について全く間違つたことしか知らない者が多い。これを是正するためには忠誠なる外國語新聞の果す力は大きいものと考える。

以上のような事情であるからオタワ政府はこれら外國語新聞の重要なる役割りを重要視して、英文日刊紙や週刊紙に與える發表や廣告を、外國語新聞にもその大きさに應じて出して貰いたいと考える。我々は政府が新來カナダ人の融合を支持してくれることはそれだけカナダのためになることだと信じている。

御通知

當領事館は客年十二月三十日開館し取敢ずローヤル・アレキサンドラ・ホテル内に假事務所を設けて執務していましたが去る二月一日左記の本事務所に移轉しましたから右御通知致しますなお當領事館の管轄地域はマニトバ、サスカチワン、アルバータの三州、ノース・ウエスト準州及びオンタリオ州中ケノラ、サンダー・ベイ、レイニー・リヴァーの各郡であります。

記

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一九五七年二月
ウイニペッグ
日本國領事館

「日系人問題」

二月廿日の[illegible]講座講題

【モントリオ・歌】ベルドメー俱樂部第三回成人教育講座は來る二月廿日(水)午後八時日加會館で開催、講師はモントリオール大學[illegible]長ロルチ博士で化學教授であるがカナダ成人教育會議[illegible]の要職を兼ね人文社會教育家としても知られ、スレダイ、フロオの[illegible]や[illegible]談會に關係の人である一方歐米各大學を巡り講演する[illegible]名人で同夜は日系人問題について語ることになつているので多數の來會を歡迎している。

總會と親睦會

本會は次の通り本年度總會と親睦會を開催致します。會員諸兄姉遺れなく御出席下さい。(新人會會歡迎)

△期日 二月廿四日(日) 午后二時より

△場所 市内西ダンダス街一三三一番(元松尾スタジオ)

△總會 諸報告、選擧、理事

△親睦會 午后五時より夕食會(各自持參)午后十時まで餘興とダンス

如月クラブ

人氣歌手の新盤

○三橋美智也―

△みれん峠・片面は春日物

△あゝ想夫戀(琴入)

△手まり數え唄

△母戀吹雪―荘差戀しや

△旅行く一茶―ふるさと可愛や

△ガラカイ節

△木曾がらす―木曾節

○春日八郎―

△別れの波止場―片面三橋

△ふるさと郵便

△街の枯葉

△西郷どん

△トチチキ流し

△島の燈臺

△チャラメル人生

△俺と影法師

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新來者にも「老年恩給」を

在住五年間で有資格者と近く變更を考慮中

【オタワ發】オタワ政府は新來カナダ人（移民）が市民籍權をとりカナダ市民となれば老年恩給を受ける資格を持つことを目下考慮中であるとサン・ロラン首相が今週發表した。現行老年ペンションはカナダ在住二十年以上を第一條件としているが、この期間を新來者が歸化權をとつたりしてともかくカナダ在住五年以上とすることに改正すべきだとの聲があるので、オタワ政府では豫算案上提のさい、老年ペンションの有資格者をカナダ在住五年以上とすると共に、生活費上騰によつて現在受けている月四十弗ではとても生活が出來ないとの不滿にこたえてペンションを月五弗ないし十弗増額し、一カ月四十五弗又は五十弗にすることになるのではないかといわれる。

呼寄せ日系両親

歸化して五年で恩給受く

老年ペンションをうけるにはカナダに五年間以上在住したカナダ市民ということに規則を變更することをオタワ政府で考慮中だということについて、日系人が日本から両親を呼寄せる場合両親又は片親が以前カナダに在住していた年數が二十年以上だつたらペンションをうける資格を持ち、それに達せぬ場合は、その在住年數を加算して二十年に達するまでの年數さえ在住すれば有資格者としてペンションをうけることができるのである。しかしこれは二十年在住した者で市民權の有無に關係はなく、もし日本の両親又は片親でまだカナダ市民となつていない人を呼寄せた場合、市民權獲得に必要なるカナダ在住五年間でペンションをうけるわけで、この變更が實現すれば市民權のない両親（男は六五才、女は六十才）はカナダに來てから七十歳になればペンションをうけることになるのである。

西ドイツ駐屯英兵力を削減

【ロンドン發】英政府は十四日、西ドイツから英駐屯兵の勢力を削減するとネイトー（北大西洋條約機構）加盟國に通告した。それによると英國は經濟困難と核兵器による新戦略の理由でドイツ駐屯八万の英軍を五万に減らすことを決定したとのことであり、フランスも英國に習つて兵力削減を行う事になろうといわれている。

英女王に愛人？

英側では否定

△米國の新聞がエリザベス女王とエジンバラ公との間にミゾができ、そのためエジンバラ公は四カ月間も英國を留守にして外遊されていると大々的に報道したのに對し、今まで沈默を守つていた英各紙もこれを大きく取り上げ「フィリップ（エ公）カム・ホーム」と大見出しで報道するさわぎにまでなつている。

△米國で報じたニュースによるとエジンバラ公には愛人ができ、この女性と密會しているというのである。そして公の熱がさめるように海外に出されているとのことである。

△それに對し英國の新聞は米國でこんなに騒いでいるのだから、このウワサを消し止めるため公は「早速歸國すべきだ」と書き立てている。一部には女王が子供がもう一人ほしいので公が海外旅行されることでその願いが達するためとも報じている。

調査會を設けて

「死の行進」の再發防止へ

【東京時事通信】日本政府は今週の閣議で去る六日、廣島で起つた自衛隊のいわゆる「死の行進」事件について善後策を協議した結果、これに關する小瀧防衛廳長官の報告を了承、同事件の眞相を愼重に究明した上、二度とこのような事態を引き起さぬよう當局の反省を求めることにした。小瀧防衛廳長官は衆院本會議で自衛隊員の「死の行進」に關する受田新吉氏（社）の緊急質問に對し次の通り答辯した。

このような事件の發生は眞に遺憾であり、責任の所在などについて詳細な調査をした上で責任者の處分など適當な措置を行いたい。現在までに調査した結果では行進計畫は昨年より容易なものとなつており、無理があつたとは考えられないが、當日は寒く雨が降つたこと競技として行つたため遅れた部隊が急いだことなどが事件發生の原因とみられる。今後このような事故を繰り返さないために防衛廳に調査會を設け科學的、合理的な訓練を行うよう檢討する。

駐日大使の後任

＝ブル通商次官ときまる＝

【オタワ發】近く引退する駐日・イヴィス大使（六七）の後任として通商次官フレッド・ブル氏（五三）が内定、両日中發令されることになつた。ブル次官は通商省に二十七年間もつとめ、ハウ大臣の右腕として活躍して來た人でオ州ウェストン生れ、二十七才のとき通商省入り以來、世界各國に通商事務官として派遣され一九五一年次官に任命された。なおブル氏の後任にはシャープ氏（四五）が決まつている。

（ブル次官はトロントに一年前、日本ツレード・センター開設式にハウ大臣の代理として出席した長身の人である）

牧師に非ず前科者!!

マニトバ州片田舎の事件

信者を三倍に増した僞者御用

△マニトバ州の片田舎町エルムデール（人口百二十五）の教會牧師として過去九カ月間、熱心に布教してきた長身のカルヴィン・ラスキイ氏（四三）は、實は牧師ではなくて、エムルデールに舞い込むまでの二十年間というものは、ジェールに入つたり出たりの犯罪者だということがわかつた。

△信じられないとエルムデールに住む信者たちは、この奉仕をいとわぬ牧師の二重人格的な行爲にぼう然としている。そして何れの信者もラスキイ僞牧師は本當に神の子として晝夜の別なくつかわれたとほめている。十二月はじめラスキイ氏が司式した結婚式ももちろん無効、北鮮で捕虜になつたこともみんなウソ。

[illegible]の前身がどうであつたか知らないが、彼は教會信者を三倍にふやしたほどの熱辯家で、とくに捕虜になつてからの苦勞談には婦人信者がほろりと涙する者が多かつたと一信者はいうマンマと牧師にバケて通つていたわけ。

無保險カー

年五弗賦課か

オンタリオ政府では强制保險のかわりに州内の自動車所有者又はドライヴァーでカーに保險を掛けていない者のライセンスに毎年五弗宛賦課することを考慮中である。これから得た財源でアクシデントなどの際、相手に保險もなく支拂能力もなくて損害をうけたままとなるようなケースに使うことになるといわれている。

初のソ連大使

【東京時事通信】日ソ復交後初の駐日大使ナヴォーシャン氏は、アデルハーエフ、イワノフ両參事館と共に十日羽田着機で來日した。ナ大使は空港で「ソ連は日本と友好關係を發展強化することを强く希望している」とあいさつした。

日本サケ罐詰

米加へ七十万箱

カナダおよび米國のサケ罐詰不足にともない、日本サケ罐詰の需要が大きくなつて來ており、日本の罐詰輸出代理である日本鮭販賣會社では米加向け輸出見積りを昨年變更しなければならなかつた。米加向けに五十三万五千ケースを豫定していたのを七十万ケースに上げた。英國は四十八万ケース割當られているうちわずか十四万ケースしか購入しなかつた。

英、實驗强行せば

日本は損害補償を確保する

【東京時事通信】岸臨時首相代理は今週の參院本會議で英國の原水爆實驗に關する森元次郎氏（社）の緊急質問に對し要旨次の通り答辯し

一、英國の原水爆實驗については先に中止の申入れを行つたが（英國はこの中止申入れに對し拒否の正式回答を行つた）英國がさらに强行するならばもう一度中止を要請するとともに損害補償についても申入れて十分これを確保する。

一、澤田國連大使が國連で[illegible]の登録制を提案した際、現在の國際情勢から考えて中止の實現への第一歩として行つたもので、この提案と英國への中止申入れとはムジュンしない。

ダレス氏の鹿射ち

オ州で問題化す

オ州議會でオ州内にキャビンを持つているダレス米國務長官とゼネラル・モーターの重役は禁獵規則をうけず、年中鹿射らが出來るというのはあまりに不公平ではないかと反對黨議員が演說したことで話題となり、フロスト首相は「法律は万人に適用されるものである」と右兩名に特典があるわけでない事を强調した。ダレス長官はオンタリオ湖中の島を所有し、そこは鹿群が棲んでいて年中射ち放すということなのだが、駐加米大使館では「ダレス長官は今までにも鹿を射ち殺したことはなく今後もないだろう」と發表した。

はなし

△南オンタリオ州一帶は今週大雪に見舞われ、ハミルトンのごときは積雪十八インチ十三年ぶりの大雪で交通は歩くようにスロー・ダウンした。トロント方面も九インチほど積り、あちこちで交通アクシデントが起つた

△今年のト市の共進會入場料は七十五となり二十五仙の値上り。理由は會場維持費が二十五万弗も餘計にかかることになつたということである。

Chatham Slants

K. NISHIZAKI

...—Only a few ...y and the local ... will be held at March 2, 6:30 p.m.

...committee and ...ave been pretty ...rating to make ...ing the older ...ess. Program in... speaker (the name ...not yet disclose), ...were sent out to across the border in ...all keep this date ...assure you you'll ...ming.

...vities among the Ni... social Friday night ...almost two-thirds ...has gone. Each ...including the teams ...2 for honors. It's ...en race; anything ...from here until the ...son, I hope all of ... consideration to the others. . . . Be prepared to take your turn promptly. Play the game to win, but be a gracious loser if you are on the short end of the count when the game is over.

Of interest to local fans is the first encounter of the OMHA playoffs, Pee-Wees up to Juveniles, which started last Saturday. It was a sweet victory for the local Pee-Wees and Bantam All-Stars when they beat the Sarnia Rosters. Paced by Melvin Wakabayashi, who scored one goal and set up two others, Bantams won 5-3. Pee-Wee centre Herbie Wakabayashi, brother of the Bantam spark-plug, starred as he notched a hat trick and accounted for a pair of assists. Return game will be held at the Sarnia arena today for the total goal count. . . . Good luck, boys. Also, brother Don plays for the Juveniles which was scheduled for a game Feb. 12. Results of this to follow.

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11 a.m., Nisei Worship Service
2:30 p.m., Sunday School at Steveston
7:30 p.m., Nisei Christian Fellowship

RUTLAND NISEI GOSPEL CHURCH
SUNDAY SERVICES:
10:30 a.m., Sunday School
7:30 p.m., Evening Service
WEDNESDAY: 8 p.m. Prayer Meeting.
ALTERNATE FRIDAYS: Nisei Christian Fellowship
Junior Young People

LETHBRIDGE NISEI GOSPEL CHURCH
3rd Avenue and 12th Avenue B North
Pastor: Rev. Thomas T. Tazumi
SUNDAY SERVICES:
10:30 a.m., Sunday School
11:30 a.m., Morning Worship
7:30 p.m., Gospel Service
WEEKDAY SERVICES — 2113-10th Avenue A South
Wed., 7 p.m., Junior Choir
Young Peoples
Thurs., 8 p.m., Prayer Meetings

Whosoever Will May Come

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11 a.m., English Service
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11 a.m., Nisei English Service
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YAMAMOTO-KOBAYASHI

Vancouver

Sanako Kobayashi, daughter of Mr. and Mrs. G. Kobayashi of Steveston, B.C., and Tatsuo Yamamoto, son of Mr. and Mrs. Isa... Yamamoto of Aldergrove, B.C., were united in marriage on Dec. 22, 1956, at the Vancouver Buddhist Church, Rev. S. Ikuta officiating.

Reception was held at the Golden Dragon. Sewanin were Mr. and Mrs. K. Uchiyama.

Engagements

Kay Kinuko Ikegami, first daughter of Mr. and Mrs. Mitsuo Ikegami and Goyo Matsushita, brother of Junji Matsushita, announced their engagement on Feb. 2, 1957, at the Ikegami residence in Montreal.

Sewanin were Mr. and Mrs. M. Sakamoto and Mr. and Mrs. K. Hayakawa.

Births

To Mr. and Mrs. Henry Kawamoto (nee Matsuye Suyama) of Hamilton, Ont., a boy on Jan. 17, 1957, Jeffery Henry.

Obituaries

NAKASHIMA

Mitsuo Nakashima, 74, passed away on Feb. 13, 1957, at the Queen Elizabeth hospital in Toronto.

Funeral service will be held this afternoon at 3 p.m. at Queen Street United Church.

* * *

KIOKA

Keiichi Kioka, 50, of North Surrey, B.C., died on Feb. 4, 1957, at Royal Columbia hospital in New Westminster. Funeral services were held Feb. 8 at the Bowell Funeral home, with Rev. McWilliams conducting.

* * *

YOSHINAKA

Mrs. Taru Yoshinaka of New Denver, B.C., died on Feb. 6, 1957 at the Slocan Community hospital in New Denver.

* * *

SHIMODA

Mrs. Kiku Shimoda of Slocan City, B.C., died at the age of 71 on Feb. 5, 1957, at the Slocan Community hospital in Slocan City.

dates and doings

NISEI STUDENTS CLUB

Many thanks are extended to those who helped make Glenn Miller Nite a success. The draw for the scholarship fund drive climaxed the evening. Lucky winners are as follows:

First prize, a Seabreeze Hi-Fi Console went to Paul Firestone of Don Mills; second and third prizes, Seabreeze Hi-Fi Consolettes went to Ann Lippett of Downsview and Paul Yamaguchi of Hamilton, and last prize, a Walz 35 mm. Camera with case and rangefinder went to Vice-Consul E. Uchida of Toronto.

Next on slate for NSC activities is the annual Faculty Nite, which is to be held at the Women's Union, on Friday, Feb. 22 at 8 p.m. A special invitation is extended to all fifth formers.

—I. S.

NISEI WOMEN'S CLUB

The Nisei Women's Club of Toronto will meet at the Japanese United Church, 765 Queen West, this Tuesday, Feb. 19, at 8 p.m.

Oscar Hatashita will show colored slides of his recent world tour, and refreshments will be served. The east group led by Mrs. Koto Adachi will be in charge of the program.

—K.S.

ISSEIBU TO ELECT OFFICERS

A total of 57 executive members of the Toronto JCCA Isseibu will be in the running when the group holds its election of officers today at 8 p.m. in the Kotobukikai hall. Thirty members were elected to the executive committee at the recent general meeting, and 27 more were appointed to represent the various districts.

ANGLICAN CHURCH

Shirley Fletcher, a teacher at Ryuji College in Nagoya, Japan, will be guest speaker this Sunday at the joint service of the Japanese Anglicans, 11 a.m. at St. Anne's Church. Her topic will be Characteristics of Japanese People. Everyone is cordially invited.

VANCOUVER LANGUAGE SCHOOL CARNIVAL

VANCOUVER.—A reminder that Saturday, Feb. 23, is the date for the second annual Japanese Language school carnival, starting at 1 p.m. to 11 p.m. at th... school.

First prize in the raffle is a combination radio-phonograph. There will be a refreshment stand and games on the agenda.

LECTURE ON INTEGRATION

MONTREAL.—The topic, The Integration of Ethnic Groups to the Canadian Way of Life, will be under discussion at the third meeting of Club Bal de Mai's Adult Education program. Dr. Lortie of the University of Montreal, will be the guest speaker. A distinguished public lecturer and speaker, Dr. Lortie is also vice-president of the Canadian Association for Adult Education.

In particular, discussion will center on how much, if any, of the JC's unique cultural heritage and community life should be cast aside to achieve assimilation. We know what Dr. Hayakawa's opinion is. We have heard what other Japanese Canadians say. Come and join the discussion and hear the advice and opinion of an outstanding educationalist.

Date: Feb. 20; Time 8 p.m. SHARP; Place: Japanese Canadian Community hall, 175 Sherbrooke St. East, Montreal. Refreshments will be served.

EL CHOCLO

Club El Choclo holds its Valentine Social this Sunday. Classes will be cut down to a few steps on tango, rumba and mambo. Time: 7:30 for beginners; 8 for regulars; 8:30 for the social. All and sundry are invited, especially GIRLS.

—D.T.

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CALENDAR

FEBRUARY

22—Lethbridge. Miss Sweetheart contest and dance. Lethbridge YBA 9-1 at Henderson Lake Pavilion.

22—Toronto. NSC Annual Faculty Nite, 8 p.m. at Women's Union.

23—Vancouver. Japanese Language school Carnival. 1 p.m. to 11 p.m. at school.

24—Toronto. Double S Tile Hockey Nite, at Sec Socrates club. All proceeds to Double S Tile injury fund.

MARCH

8—Toronto. Toronto Nisei Basketball fund raising dance 9-1 UNF.

16—Toronto. Monte Carlo Nite 8-12, UNF sponsored by Sec Socrates.

22—Vancouver. Glenn Miller Night, Vancouver Nisei Fellowship 9-1 at Peter Pan ballroom.

APRIL

19-20—Vancouver. Second annual B.C. Nisei 5-Pin Tourney, Commodore Rec, 838 Granville.

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A Poem....

Jeweled Impulse

A poem is like a watch;
Its words are tiny wheels
Responsive to jeweled impulse
Precise, intricate, essential.
Simplicity is rare.
A [illegible]
And the mechanism [illegible]
[illegible] or is ruined;
But when the wheels synchronize
A [illegible] harmony prevails
Impossible to the loud clocks of
prose.

HERBERT BLUEN

'Old Woman Abandoning Mountain'

By KANGO KUNITSUGU
In Crossroads, Los Angeles

One of the stories I remember reading at Daiichi Gakuen before I was thrown out of that Japanese language school for sassing the principal was called "Ubasuteyama" or, to translate it in my best Ft. Snelling ATIS style, "Old Woman Abandoning Mountain."

In a remote village, the story goes, a quaint custom prevailed wherein old people who reached a certain age were toted up to this Old Woman Abandoning Mountain to be left to the wolves, because they were no longer useful to the village economy.

One fellow in the village, however, defied the custom and hid his aged mother in the attic of his home. And a good thing he did, because an ogre came to the village and threatened to destroy it unless the people could answer three riddles it proposed. The old woman in the attic was the only one wise enough to confound the ogre. The grateful villagers abandoned the short-sighted practice of throwing their senior citizens to the wolves.

According to a harrowing letter to the editor in the current issue of Ladies' Home Journal which my wife insisted that I read, we Americans are consigning our aged parents to a modern version of an "Ubasuteyama."

A visiting nurse from East Orange, N.J., wrote that she tries "to keep clean, reasonably healthy and contented many of the old folks sitting out the bleak years of their lives in boarding homes."

Your mother may be among the women she visits, the nurse writes. She may be the one who is "lying in a pool of urine on a plastic mattress cover," in a torn gown with no heat in the room.

Proper care of the aged who have no families or no families willing and able to look after them in their twilight years is a problem which is increasing in importance, because thanks to medical science and research, people are living longer than ever.

Among the Japanese Americans, too, are many Issei now reaching or passing age 65 because the years prior to the Japanese Exclusion Act of 1924 saw the heaviest influx of Japanese immigrants to the United States. According to the U.S. Census report for 1950, there were 10,676 Japanese over 65 years of age in the continental United States. Chances are the figure will have increased by 1960, if the Japanese population trend follows the general one.

Although the Issei often criticize their offsprings for the latter's lack of filial piety by Japanese standards, Nisei on the whole appear to be accepting their responsibility in caring for their parents when they are old or infirm. This is quite remarkable when you consider that Nisei are confronted with the problem of modern homes which seem to have been designed without the thought that grandparents may belong to the family, too—the same problem which confronts millions of other Americans whose parents are too old to maintain a separate residence.

There are, however, many aged Issei, most of them men who are single, widowed or otherwise without any family, who are hoping for a Japanese home for the aged. To be sure, some have found a haven at places like Rancho Los Amigos, but they are unhappy about the language barrier between themselves and the people who take care of them . . . they miss Japanese food . . . and they miss the contact with the wider Japanese community.

There may be other candidates for such a home for the aged, for no matter how willing a Nisei may be about supporting his aged parents and no matter how reluctant he may be to see them in a boarding or nursing home, there could be many extenuating circumstances which would make confinement necessary. He may not be economically able to support aged invalids. His wife, encumbered with the care of small children, or in poor health herself, may not be able to take on the care of chronic invalids. Or he may feel that some of the more trying symptoms of advanced senility may have adverse effects on his children.

The JACL has a standing national committee on aging since its 1954 convention in Los Angeles, which is attempting to gather sufficient data that may point toward a useful course of action. Scattered communities have attempted to set up homes for the Japanese aged with varying success. The Fresno Buddhist Church is now operating such a home—the Asoka Home in Fowler.

Clearly, there is much to be done in this area, and with so many organizations such as the JACL and the Japanese Chamber of Commerce as well as the various churches interested, we in Los Angeles may be able to lick the problems of initial cost and lack of qualified personnel so that a haven for the Japanese aged may be established here.

If....

(Dr. Sidney Smith in Torontoensis)

If you choose to work, you will succeed; if you don't, you will fail. If you neglect your work, you will dislike it; if you do it well, you will enjoy it. If you join little cliques, you will be self-satisfied; if you make friends widely, you will be interesting. If you gossip you will be slandered; if you mind your own business, you will be liked. If you act like a boor, you will be despised; if you act like a human being, you will be respected. If you spurn wisdom, wise people will spurn you; if you seek wisdom, they will seek you. If you adopt a pose of boredom, you will be a bore; if you show vitality, you will be alive. If you spend your free time playing bridge, you will be a good bridge player; if you spend it in reading, discussing and thinking of things that matter, you will be an educated person.

If your goal is social prestige, your life will be empty; if your goal is to serve society, your life will be full. If your goal is to live fully, you will be free to live. If you are conceited about how much you know, you will be stupid; if you are humble, you will be wise. If you try throughout life's journey to recall and enlarge what you have learned of the cultural and intellectual and spiritual heritage of the past, so as to stand on the giant's shoulders and see further, "to follow knowledge, like the sinking star, beyond the utmost bounds of human thought", you will travel joyfully.

You will never arrive at your goal—you will never know all that you try to know—but in trying you will become what you could never otherwise have been, and the world will be a better place by virtue of your quest.

Femme Fare

by Cinderella

"Bound By Unforgettable Ties"

(Dedicated to former fellow-Sandonites)

THIS month they will meet again. After thirteen years, thirteen years of going their own separate ways, former Sandonites will meet again. Thirteen years ago, if anyone had suggested that they would one day look back nostalgically to this particular past, they would have scoffed at the likelihood of such a thing. As for a gathering of Sandonites, the answer would have been a very decided "no". Meet voluntarily to rake over the past? They wanted no part of remembering—a remembering of things unasked for.

Sandon grew on them gradually. Sandon was no prize in the lottery of war which shook the very ground from under their feet. Strange had been the rumors which came to their ears as they waited the orders to vacate. Sandon was that unknown ghost town, hundreds of miles from nowhere, off the beaten track, remote and uncivilized. A strange country, so the whispers ran, uninhabited by white men, a land of perpetual night, a mere ravine caught between steep mountain precipices, where men dared not breathe, lest their very breaths turned to ice.

And yet this month, these very people will meet in commemoration of this very place. They will come together to remember the long wooden main street which ran over a flume; the two blocks of old weatherbeaten grey buildings touched with signs of dust and decay; the old general store, the one sign of civilization among mute evidences of a roaring, racing era of saloons and violence, of life which lived or died at the cut of a deck of cards; and the looming hills which shut this place off from the outside world. They will not remember that in 1943 or 1944, they sat on their scant belongings and cried in bitterness and rebellion, "O God, what a hole! What a hole, O God!"

What are the things they shall speak of, these Sandonites? Will they be anecdotes of pain, of life in a hole, of lost years? No, they shall remember only lovely things.

They shall remember first, the freshness of Sandon hills, the comforting protectiveness of its mountains, and the brilliance of its stars as they burn in the still of a winter's night. They shall remember the majestic peaks high above the timberline and the trails, winding and unbroken, that lead to places of wondrous beauty. And they will remember too, how clean was the air, how sweet the scent of evergreens, how serene the world and how easily, there in Sandon, they could talk with God. . . .

They shall speak of simple events which filled their long days with gladness: long talks around pot-bellied stoves; gay summer jaunts up mountainsides where wild huckleberries purpled the landscape; after-supper baseball games in the clearing beside the old saloon, where fisherfolk, white-collared men, housemaids, doctors and college graduates, reduced to the nonentity of evacuees, cheered and jostled with a single thought—let the best team win!; and special evenings of ancient drama depicting universal truths serving as catharsis for pain.

They shall meet and the wells of their memory will be stirred again. They shall speak of old men who have passed on, gently recalling each of them by name, associating with each stray thoughts and half-forgotten events. They shall meet each in friendship and in nostlagia, foregetful of the thorny differences over which they had clashed bitterly thirteen years before. They shall meet strangers, former Sandon children suddenly grown tall and important, and shall remember the improvised classrooms and the high school staff who were determined that no evacuee child would be bereft of knowledge.

They shall remember the funny events and once again the walls shall ring with their laughter. They shall speak of cabbages—and each will remember cabbages, tons of them, which served for the lack of other greens. They shall remember one lost member and the night of anxiety which broke with his discovery under a bush, sleeping off the effects of a secret distillery. They shall remember the strange disappearance of rationed sugar and a bear which outwitted an illegal venture.

Yes, this month Sandonites will meet again. They, who met as strangers on the boardwalk built over a flume, they who have lived together for two years or more, they who were thrown upon each other's resources, they who died a little together and then learned to live again together—they shall have much to talk about.

Sandonites are bound to Sandon by unforgettable ties even as I.

Only Old Folks Home For JCs Located In New Denver, B. C.

NEW DENVER, B.C.—While other government relocation centres have long since been closed down, with only alderberry bushes growing out of the debris of former JC dwellings, here in New Denver there are still living mementoes of the evacuation.

Most of the 200 Japanese in New Denver are still living under government supervision in a little Japanese centre about a mile out of the village proper. This centre and the New Denver Old Folks home are under the supervision of the B.C. Welfare Department, maintained under a special provincial grant.

At present there is one supervisor looking after the centre and home, but it is expected that in the not too distant future, the centre will be turned over to the New Denver village authorities, and the Old Folks home, to the Welfare Branch of the provincial government.

Origin of the Old Folks Home

Following the completion of the evacuation from the coast, chronic cases of the Japanese began to pop up. There were confined at first in the various interior municipal hospitals (or community hospitals) such as those at Kaslo, Nakusp and New Denver. The hospitals, not adequately equipped to care for chronic invalids for any length of time, gradually began making complaints.

About that time, the number of patients in the New Denver Sanatorium was reduced, leaving the pavilion vacant. With a little repair, the pavilion was made suitable for the chronic patients, intended only as a temporary facility under emergency conditions.

As time passed on, some of the older people in the Japanese relocation centres were taken into the pavilion, thus starting the only Old Folks Home in Canada for Japanese Canadians.

A Staff of 14 For 16

At present, there are 16 patients. **All of them are Japanese except for one Chinese who had been a long-time resident of the district. The capacity of the home is 18.**

Caring for these patients is a staff of 14, all of whom are Japanese with the exception of the public health nurse. There are six nurse-aides, three orderlies, a janitor and three kitchen workers. All the laundry is sent to Trail.

The patients receive medical care, clothing, food and lodging from the government, but their monthly old age pension cheques are turned over to the supervisor of the home for expenses. However, out of their $40 pension, they receive seven dollars a month for pocket money. As you can easily figure out, expenses of the home are no small sum, and the patients are receiving good care.

The Old Folks home in New Denver is for men only, and patients are not normally accepted from other districts, but there are a few exceptions. None are accepted from other provinces.

The few chronic cases among the Japanese women are cared for by their respective families. Since the care of these patients is delegated by the authorities, the families receive extra remuneration for expenses.

Relief Cases in the Centre

Most of the elderly JCs residing in the Japanese centre receive guaranteed minimum living expenses from the government. For instance, if a husband receives his old age pension, the wife may receive $50 per month (providing she is not able to work away from home). An ex-TB patient, continuing his recuperation at home, receives $50 per month besides a certain sum for milk, while his wife, if she is unable to work because of children, may receive $4[illegible] per month. If the wife is in good health, employed under fair wages, she may not receive assistance. There are a fair number of JCs steadily employed on comparatively good wages. Children receive $2[illegible] per month. Total maximum assistance is $150 per family.

As may be seen, this guaranteed minimum living expense rate is higher than that of other provinces; moreover, the above rates are the net amount after monthly house rental of $1[illegible].

Everyone is living in a comparatively easy-going state.

—S.O.